

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



London's Somerset House at Night

Its Records Aid the Work for the Dead

(See article page 709)

A MORMON WOMAN'S ANSWER

By RAMONA W. CANNON

BRITISH MISSION RELIEF SOCIETY PRESIDENT

I AM a Mormon woman who did *not* have to run away from Utah to keep from becoming somebody's plural wife. Although at the moment I am resident in London, I was born in Salt Lake City and have lived there for forty years. In all that time the spectre of a secret polygamous marriage was never once dangled before my eyes. I was just as safe from polygamy as if I had been reared in Paris, London, or New York, and much safer morally, for Salt Lake City was a community singularly without temptations.

In Reply

SAINTS throughout the Mission have doubtless had their attention called to a series of three articles entitled "I was a Mormon" appearing in *Answers* weekly magazine (October 5, 12, 19 issues). Written by an anonymous author who said she was once a Mormon, the articles are replete with faulty statements that could flow only from the pen of one misinformed.

Publishers were gracious enough to print a Latter-day Saint answer to the first article but were unable to publish a complete reply to the series as prepared by Sister Cannon. The *Star* takes pleasure in printing it here.

I have been in rather close personal relations with thousands of young girls in Utah. My acquaintance was unusually wide because I lived in several towns other than Salt Lake City, and I have associated with young women as a teacher in Mormon Church organizations, as a high school and university instructor, and as a co-employer with my husband in various business enterprises. I do not know of one among those thousands to whom the subject of a polygamous marriage was ever broached. Three women, each of them between fifty and sixty years of age, I do know who, through some sadly mistaken conception, became plural wives something like 25 or thirty years ago. Their lot has been very bitter, as all the participants were excommunicated from the Mormon Church, and these couples had little fellowship with either Mormons or Gentiles. For very many years the Church has taken the same procedure with any cases of so-called polygamy. Does England, as a nation,

or America, do as much? The world would stand amazed if either country began to disfranchise adulterers in order to guard the sanctity of marriage. Yet being disfellowshipped is the stern penalty of the Mormon Church for adultery or "polygamy."

After reading the three articles in *Answers* by a woman who ran away from Utah, I find myself a puzzled and bewildered person. Why did she write these tales?

We are told at the beginning that the Mormons are again spreading their insidious doctrine throughout Britain, but the author fails to suggest any single example of that insidious doctrine, and she is honest enough to admit that "it is not true that Mormons want girls to go to Utah for immoral purposes."

The anonymous writer was also going to "reveal Mormon secrets." I fail, on close scrutiny, to see what she has revealed. We see cuts of certain rooms in the Temple. Similar cuts appear in a well illustrated book on the Temple published by the Mormons themselves and available to anyone. Certain descriptions are contained in this same volume, which, if the author had read them—*carefully*—would have made her own account far more accurate.

I searched carefully, in these articles, for some bit of sensational information that the lady had actually "revealed" from her own experience. I failed to find a single such instance, of polygamy, or anything else. Of course it appears that she *has heard* a great many things. But where is the first-hand evidence, which is the only reliable evidence? When startling bits come into the story, like the tale of hooded bridegrooms, etc., so do the words, "I have heard," or "it is stated" or "it is said" or "I was told," or expressions to that effect.

I have heard many strange statements in England that I should hesitate to turn over to New York papers as "revelations" of actual conditions here. Supposing I should repeat what some one trying to be absurd and amusing, might have said: "You know the real reason Britain is standing by Abyssinia is that some very high official in London has been carrying on a long distance flirtation with Haile Selassie's Empress." Would that be any more far fetched than to "reveal," on no sounder premises, that some of the Twelve Apostles are sealed to Cleopatra and The Queen of Sheba?

No, I do not see any exciting statements that originate from the lady's own experience. Why, even the Bishop, according to her account, never got actually to the point of proposing plural marriage to her. Fancy a love story without a proposal! He did once say to her, "I am prepared . . ." and the lady filled in the gap with her imagination. He was prepared . . . So are the Boy Scouts. So is England.

AS to the lady's personal experiences in the Temple, may I suggest, with all due deference to the anonymous writer, that her memory has served her very faultily. It is plain that many years have elapsed since she was in Utah. Possibly she is quite an ancient lady by now, and alas! as we approach the end of days upon this earth, our memories are not the reliable mechanisms they used to be.

To mention only a few concrete instances. The "well known *fact*" about Eliza R. Snow is pure *fiction*.

The writer speaks of having been on friendly terms with the "Bishop of a stake." Yet there is not, and has never been, such an official in the Mormon Church organization.

The lady tells how she was baptized into the Church. She says oil was "smeared all over her body." If so, she is the only person on record who was baptized in such a fashion. Naturally I am in the dark as to why a special baptismal ritual should have been inaugurated for her particular benefit.

Also she tells with a good deal of vivid detail about being "ducked in the big bath," the font resting on the haunches of the gilded oxen in the Temple. Unless the lady's memory has tricked her, she was again making history in the Mormon Church.

People are baptized into the Church in the Tabernacle font, or in many other places, but *not in the Temple*. Why, she herself says that only Mormons "of good standing" are admitted into the Temple, and that by means of a "permit." (Again she forgot. It is a "recommmend.") How, I ask, could the lady possibly be a Mormon "in good standing" when she was not even baptized into the Church?

True, the rule is that one who participates in the work done in the Temple must have been a member and in good standing for at least a year.

It is not true, however, that no one but a Mormon "in good standing" is *admitted* into the Temple. Thousands of people went through the Salt Lake Temple after its completion and before it was dedicated to the Lord. Only last summer the King's Messenger, in Canada, the Earl of Bessborough, went through the Temple at Cardston, Alberta, which is similar in the interior, both in design and decoration, to the Salt Lake Temple and is equally sacred.

To me it would be enlightening if the lady would give the name of her old Bishop, and produce her record of baptism. All such records are carefully kept, but not secretly so, and this one would be of particular interest because all the conditions surrounding the event are so unusual.

MAY we call attention to another lapse of memory, this time quite astounding? The author says that when the Pearl of Great Price was first published (*Times and Seasons*, 1842), "the Rosetta stone had not been discovered, and Mormonism had no idea it would ever be discovered." Actually the Rosetta stone was discovered in 1799, six years before the birth of Joseph Smith, 31 years before the organization of the Church, and 43 years before the publication of the Pearl of Great Price. It has been in possession of the British since 1802. Naughty, naughty memory!

Another point! Could not the lady be mistaken, I wonder, about having been "hounded" from one town to another, and from one business to another owned and managed by non-Mormons, who were so afraid of the Mormons that they permitted them to control the office personnel of concerns with which the same Mormons had no possible connection? That statement is of course flattering to the Latter-day Saints, but how wide of the mark, judging from the social and economic conditions I have always known in Utah!

To revert for a moment to present-day polygamy, the theme song of the articles! It must be nearly a quarter of a century ago, possibly much more, that the anonymous lady was "taking tea" with President Joseph F. Smith, whose hospitality she so strangely rewards. How could she "reveal" anything about modern conditions from that distant perspective? And even if a few isolated cases of adultery or polygamy did occur then, or even now, as they are occurring within the body of every Church organization or country in the world, is it fair, I ask you, to suggest that the Mormon Church is fostering polygamy? Within the last month a man told me here in London a bitter tale of his illegitimate birth, his mother's desertion by the well-born father,

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MORE THAN A HOBBY

*By Ira W. Mount**

OUT of my hobby have developed many fascinating as well as educational experiences. Since the time I began my avocation 15 years ago I have met a host of interesting people, entered within the walls of scores of historic structures and perused the quaint penmanship of numberless records on yellowed pages centuries old.

I have admired the architecture of approximately 150 old chapels in England and Wales as I have entered them to thumb through their various sheepskin-bound records. The oldest in which I have carried my hobby's work is the old vine-shawled church at Stourmouth, Kent, which is built of flint stone and has a history reaching back beyond the ninth century. I find a new fascination in each parish I enter as the vicar or beadle points to the stained windows, the murals, the effigies, the ornate walls and marking stones, relating stories that had their settings in those surroundings.

Anniversary

WEDNESDAY, November 13, marks the forty-first anniversary of the organization of the Utah Genealogical Society, which directs genealogical work of the Church.

In this article Brother Mount, Mission assistant genealogical supervisor, briefly tells the history and work of the Society along with his personal observations in tracing ancestry. Brother Mount and many other genealogists find Somerset House (see cover) in London a well-equipped laboratory for research. Records of all births, marriages and deaths in Britain since 1837 are filed there.

As I have searched through the registers, my thoughts have carried me into the life of my ancestors. I have wandered over the verdant hills of the Isle of Sheppy, Kent with my mother's grandfather. He was a shepherd. I have followed through the old method of moulding bricks which my forbears on my father's side pursued as an occupation as far back as the records show. I can picture the old shaggy-maned horse lazily plodding around and around the Canterbury vat, turning the crude contrivance that mixed the clay. It has all been enchanting—to learn of my progenitors, where they lived and the part they played on life's stage in their time.

Indeed my hobby is an interesting one. It is genealogy.

But what brings me even greater joy in tracing my progenitors is the knowledge that I can have done vicariously for them work which will open to them the gates of exaltation. That work is done in the temples of the Church of Jesus Christ for those who have passed beyond the veil without having the opportunity of hearing His Gospel or complying with the ordinances required. When I submit their names for temple work, I feel as though I have paid, in part at least, the debt I owe them for the heritage they have bequeathed me.

*Southwest London Branch.

But without the guidance of the genealogical system of the Church I could not pursue my hobby. It provides instructions for compiling acceptable family records, proper forms and access to other pedigrees. All of the Church genealogical work is directed by the Genealogical Society of Utah, which was organized November 13, 1894. So that it might become legally empowered to receive and handle money, it was necessary to incorporate under the laws of the State of Utah, resulting in the incorporation under the name of the Genealogical Society of Utah, although its activities extend throughout the Church.

The organization of the Society came only a few months after President Wilford Woodruff had announced (April 8, 1894) before a vast assemblage in the Tabernacle that he had received further revelation from the Lord on temple work. He said :

Let every man be adopted to his father. . . . That is the will of God to His people. . . . In my prayers the Lord revealed to me that it was my duty to say to all Israel to carry this principle out, and in fulfillment of that duty I lay it before this people. . . . We want the Latter-day Saints from this time to trace their genealogies as far as you can get it. This is the will of the Lord to His people.

FIVE well-known leaders in the Church have served as president of the Society. They are Franklin D. Richards (1894-99), Anthon H. Lund (1900-21), Charles W. Penrose (1921-25), Anthony W. Ivins (1925-34) and Joseph Fielding Smith (1934-).

Since 1910 the Society has printed the *Utah Genealogical Magazine*, the purpose of which is to provide doctrinal, historical and genealogical articles and lessons in the technique of ancestral research. The Society maintains an archive containing classified and indexed pedigrees of all families in the Church and of many non-members.

The records bespeak the amount of temple ordinances administered. Since the beginning of temple work to December 31, 1934 a total of 22,570,156 ordinances have been performed, including 9,276,469 baptisms for the dead, 268,914 living endowments and 6,696,194 endowments for the dead; 133,585 living and 1,196,498 deceased couples have been sealed; 113,598 living children and 1,972,794 children who have departed from this earth have been sealed for eternity to their parents.

Genealogical work in Britain has paralleled the progress of the entire Church. The same year the restored Gospel was first proclaimed in this land—1837—the British government began filing records of all births, marriages and deaths in the United Kingdom at Somerset House, London, which is governed by the registrar general of the national government. This stately building has become a vast treasure chest for genealogy seekers.

On October 25, 1934 a British mission genealogy archive was instituted. A copy of every saint's pedigree sent to the Mission office since that time is filed in the archive.

During 1934 there were 1,302 vicarious baptisms performed for deceased Britons in the seven temples of the Church.* There are

*Temples of the Church are located at Salt Lake City, Utah; Logan, Utah; St. George, Utah; Manti, Utah; Mesa, Arizona; Laie, Hawaii and Cardston, Alberta, Canada.

ANOTHER MAN'S TESTIMONY

By Elder John W. Boud

DURING my short time in the mission field I have found that an excellent means of making new contacts is through the Toc H clubs of this country.

Through the efforts of Supervising Elder Ray L. Richards of Liverpool district, the Mission M Men quartette were able during their short visit at conference time to spend an evening with Burnley Toc H club. The members seemed extremely interested, and were willing to remain an extra 45 minutes after the meeting to hear more concerning the restoration of the Gospel.

Dr. James Lloyd Woodruff of Los Angeles stake high council and I had an interesting experience Monday, October 14. We were invited to spend the evening with Padiham Toc H club.

Although the majority of the members were smokers, yet none of them lighted a cigarette during the time we were telling them of Mormonism. I explained the coming forth of the Book of Mormon, and Dr. Woodruff gave an inspiring speech on the authenticity of this new book of scripture.

During the entire meeting we felt that the Spirit of the Lord was with us in our undertaking. We had left an elders' meeting at which President Cannon had presided. Before our departure the elders knelt in a circle while President Cannon offered a prayer that made us go forth with an attitude which would lead us to nothing short of success.

Light refreshments were served during the latter part of the meeting, and when we refused the tea offered us the way was opened for a discussion on the Word of Wisdom. The balance of the time was spent in Dr. Woodruff's answering questions. A minister started the query, but after Dr. Woodruff had answered him with a passage of scripture he seemed content to listen for the remainder of the evening.

So interesting was the discussion that the meeting had run thirty minutes over time before the chairman informed us that it must be brought to a close. Just before closing, however, a tall, grey-haired gentleman stood to his feet in the rear of the room.

"I want to bear a testimony concerning the Mormons," he said. "The people in England have the wrong viewpoint concerning their religion." He then went on and related that he had lived as a Gentile in Murray, Utah for ten years; that he had found the Mormons to be more hospitable than any other people among whom he had ever lived; that in time of sickness or need someone was always willing to lend them a helping hand. The evening was brought to a climax when he stated that President Joseph F. Smith had laid his hands upon their baby and blessed it at the time of their departure 25 years ago. He said he had always defended Mormonism.

After the meeting we sold two copies of the Book of Mormon and loaned a third. We departed with our testimonies greatly strengthened, and with a realization that "God works in a mysterious way His wonders to perform."

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 7, 1935

EDITORIAL

HAS MORMONISM A MESSAGE?

AN unusual question for the *Star* to ask is carried in this heading, does one say? We quite agree. But the question itself is not unusual. It is implicitly, if not explicitly, asked by 99 of every one hundred persons, not members of the Church, whom we can get interested in the subject of Mormonism. And to give answer to the question is the purpose, mainly, of the missionary service of the Church. We wish all members in the European missions would keep this fact in mind and act accordingly. The travelling elders are obligated to be carriers of the message as a major activity and therefore are not free to accept invitations, usually warmly given, to spend much of their time visiting among the saints. To decline these invitations because of the important business of finding investigators is painful to the elders, but duty before pleasure is an injunction they all remember. The elders enjoy visiting in the homes of the saints, but they have come to do the will of the Master rather than to follow their own inclinations. Will the saints not help them and not feel offended when duty requires them to be about their business? But an invitation to a saint's home to meet non-members will be accepted, if possible, with alacrity. So much by way of introduction—a rather long one, we admit.

Some little time ago we read a book entitled *The Future Life, A Symposium*. Its contents were made up of 12 radio addresses given by ten well-known writers and speakers. After reading the book we felt it was a pity the world did not know—nor care, apparently—that Mormonism has a message which, if accepted, would transform it from darkness into light, from agonizing doubts into joyful certainties.

The lecturers wrote elegantly and reasoned faultlessly but they did not lead their listeners into the sure light of truth because they themselves saw but dimly, if at all. Presumably the speakers were chosen because they were representative thinkers in their respective fields—religion, science, philosophy. One who sees the truth relative to a future life, as Mormonism has revealed it, could but exclaim, after reading the book, how long, Oh Lord!

Most certainly the Prophet Joseph Smith's work was needed. The world had lost a correct conception of God and of the Gospel of His Son, Jesus Christ. It was groping in darkness. Many

souls were anxious, however, and were trying to live according to the best they knew. A few of these heard the message of Mormonism and accepted it gladly. But the most of them of that day died without that privilege and are so dying today, ignorant of this message. And this in large part was due to the misrepresentations and falsehoods concerning Mormonism of some of the spiritual leaders of the people.

And so a tremendous prejudice against the Latter-day Saints was created, thus making it easy to explain why so many sincerely religious people have never been brought into contact with the message of Mormonism. All of this, however, ought to intensify the efforts of those who have accepted this message in proclaiming it to the world. In this labour no saint is exempt. All are required at least to live the Gospel—the most effective way for most of us is to proclaim it.

Yes, God lives and is a personal being, our Heavenly Father. Also Jesus Christ lives, our resurrected Redeemer, the firstborn, our elder Brother. He rose from the dead; we also, all the sons and daughters of Adam, shall be resurrected and live forever. Hence there certainly is a life after death—we are all immortal. So-called death is only a temporary separation of spirit and body, which will be reunited in the resurrection. And in the resurrection we shall be rewarded according to the deeds done in the body. This fact makes it tremendously important that the deeds in mortality be good deeds.

God has revealed Himself again in these modern times. Through the Prophet Joseph Smith He re-established His Church upon the earth, restoring again the Holy Priesthood, thus giving those who hold it authority to act in His name. Through the Church, thus set up, He has given the plan which, if followed, will lead His children back into His presence in the celestial kingdom, where opportunities for endless growth in joy, knowledge, wisdom and power will be afforded them.

Are these things imaginative or real? They are truths that God has again revealed in our day and time. Of these things we testify and pray to the Father that in His own way and time He will lead His worthy children to hear and accept the message of Mormonism.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

NEWCASTLE district conference will convene Saturday and Sunday, November 9-10, in Alexandra hall, Toward road, Sunderland, with Presidents Joseph F. Merrill and Joseph J. Cannon as principal speakers. A social will be held Saturday evening, and Sunday services will commence at 10 a.m., 2:30 p.m. and 6:30 p.m.

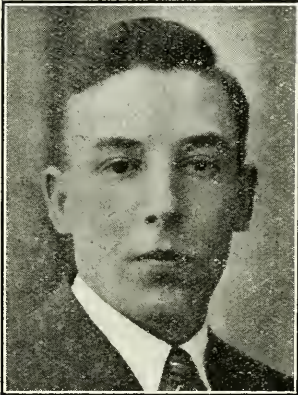
Leeds district conference will be held in Westgate hall, Bradford, November 16-17.

LEADERS IN THE MISSION

President George Willie Laycock of Leeds District

By ELDER WENDELL J. ASHTON

THERE is no stronger testimony of Mormonism than the lives of the loyal saints. Convincing are the stories of mothers, with babes in arms, driven from their Missouri homes by incensed mobs; of the barbaric butchery of saints at Haun's Mill; of the martyrdom at Carthage jail; of the westward-bound handcart companies, handicapped by fever and meagre rations, beating through blizzards and swollen rivers clotted with ice—all of which early saints endured for the sake of the ridiculed tenets they knew were right.



PRESIDENT LAYCOCK

Those who survived the ordeals of the Pioneer days are fast departing from this life as time marches on. But there are other stalwarts who are carrying on with the same grim determination, undaunted by persecution and abuse. One of them is 27-year-old President George Willie Laycock of Leeds district, youngest district president in the mission.

Ralph Parlette had men like Brother Laycock in mind when he said, "Struggle and strength travel together." As a youngster Willie toddled two miles to Batley branch Sunday School and two miles home again each week with the regularity of the postman. He recalls how "my sister and I had to make a way through the snow in order that

mother could drag the rest of the children."

But Willie's persecution did not begin until he secured a job as a rivet heater in a large boiler factory. One leaf from his diary—he has always kept a journal—tells a story: "It was here that I also had the chance of preaching the Gospel which I represented, and this was the beginning of my persecution among friends. They would thrash me with large, heavy hammer shafts, take my meals away from me, scold and tantalize me with just one purpose in view, and it was to get me to deny and take back the things which I had told them; but no matter what they did, my firm and honest declaration was still the same."

President Laycock has also faced the violent slander and bickerings that accompanied open-air meetings only a few years ago. He recalls one particular incident when elders and he were conducting a meeting in Dewsbury. The box on which they were standing was kicked from under their feet and leaders of the milling mob drove them away, threatening their lives.

Through all the ill winds of trouble George W. Laycock has never quailed. Self-pity and retreat are unknown words in his lexicon.

President Laycock was born June 19, 1908 in Morley, Yorkshire, which Shakespeare describes as the "town of many chimneys" because of its woollen mills. His father, Percy Lund Laycock, was electrical engineer in one of Yorkshire's collieries, and his mother, Beatrice Sutcliffe Laycock, toiled in the mills as a weaver.

Brother Laycock received his first lessons in Mormonism as a tot sitting on the knee of his good mother, who taught all four of her children the simple principles of the Gospel ever since they were old enough to listen. Willie was baptized during the dark days of the world war—May 27, 1916—by Elder David A. Owen in Bradford public baths.

From the beginning Mormonism has been an active religion with Brother Laycock. For six years he looked after the upkeep of the branch hall, spending most of his spare time dusting benches, sweeping floors and cleaning windows. After his ordination to the office of a priest he began speaking at street meetings, and then he was called to serve as Batley branch Sunday School superintendent, in which position he served for six years. Then he served as district Sunday School supervisor for nearly three years. His call to preside over the district came from President Joseph J. Cannon in February, 1935. Brothers Herbert Walker and Thomas I. Watkins were chosen first and second counsellors, respectively.

Aside from his branch duties Brother Laycock has been an untiring missionary of the Gospel message. He has constantly kept in mind his favourite passage of scripture: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father

Leeds District

THERE is a beautiful story behind the introduction of the Gospel into what now embraces Leeds district. Early in 1842 Elder Henry Cuerden, with his wife, left Burnley for Bradford. Arriving there penniless, they occasioned past a mill called "Providence." "Knowing that Providence had sent us," they called there for work. His wife obtained employment, and the proprietor invited them to lunch. Conversation led to religion, and the proprietor pointed out that he was preacher at Universal Christian church. Elder Cuerden preached at the church the following Sunday, converted the preacher, and February 27, 1842 a branch was established at the chapel.

Leeds district now includes Batley, Bradford, Clayton, Halifax branches.—W. J. A.

which is in heaven." (Matthew 7: 21.) When only a lad he accompanied his mother to a friend's home, where she taught the family the principles of Mormonism for twenty years before seeing them go down into the waters of baptism. Brother Laycock witnessed an incident in that home which proved strengthening to him. One of the children was desperately ill. As the little girl lay on the bed, her mother turned to Sister Laycock: "The Lord has forsaken me." Life in the child's frail body flickered, and seemed to go out. Sister Laycock told her she should have not made that statement, and suggested they kneel around the bed

and pray. After this supplication to the Lord, the child was placed into a bath of hot water and soon movements were observed. Today she is 16 years old and an active member of the Church.

President Laycock is quick to take advantage of the many opportunities he has of preaching the Gospel during his travels through Yorkshire, Lincolnshire and Derbyshire as an electrical engineer of Yorkshire Electric Power company. As he has said, "The work of the Lord is great and the opportunities are many if we try to serve."

During the past year he has been blessed with another strengthening factor. On November 10, 1934 he was married to Mary Adams, who had served as secretary and treasurer of Batley branch Sunday School for 15 years. She has also been active as branch Beekeeper for three years and a worker in the Relief Society. She is a constant support to her husband in his responsible undertakings.

George W. Laycock is a man who has been learning and applying Mormonism from the cradle to his present presiding position. He agrees with Martin Luther that to rest is to rust, and believes the best way to keep alive the flames of a burning testimony is to kindle them with unflinching faith and fan them with unceasing activity. The work of the Lord always takes precedence with him. The last verse of a poem he often quotes expresses his philosophy :

All those who journey, soon or late,
Must pass within the garden's gate ;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine but thine," who only pray
"Let this cup pass" and cannot see,
The purpose in Gethsemane.

President Laycock has encountered tribulation, but he has never ceased to preach in practice and precept the Gospel wherever he has gone. The lives of such men are testimonies of Mormonism.

MORE THAN A HOBBY

(Concluded from page 710)

nearly forty branch genealogical societies in the mission. Indicative of the interest in the work was the recent Sheffield district genealogical conference which was attended by 150 persons. Elder Conway A. Ashton is Mission supervisor.

There is no better example of the joy in service than the work of genealogy. It is really more than a hobby. It is a blessing and a privilege. It has been satisfying to me to learn that some of my forbears were among the first Britons to accept the restored Truth and that I can have the necessary temple ordinances performed for them as well as for those who passed on to the other sphere without hearing the glorious message of Mormonism. As President Brigham Young has said: "The doctrine of baptism for the dead is a great doctrine, one of the most glorious doctrines that was revealed to the human family; and there are light, power, glory, honour and immortality in it."

A MORMON WOMAN'S ANSWER

(Concluded from page 708)

her cruel struggle to rear him, and his determination, when he was a grown youth, to find the father and kill him. Should I be justified in writing an article for America "revealing" modern British men's determination to live their lives without benefit of clergy, and without financial or moral responsibility for their children? Indeed, I should not. Not even with "Love on the Dole" to bear me out.

How much better if all creeds would join together in an attempt to rouse men's sense of responsibility and to stamp out such injustice to unborn generations.

I did not run away from Utah, but I have lived in Berlin, South America, Paris and London. I have enjoyed these places and their citizens. But when the time comes, I shall be happy to run back to Salt Lake City, where I shall find people who are kind, just to their fellowmen, honourable and filled with a great love of chastity.

The following statement was taken from an address delivered by Dr. F. L. Deane, D.D., Bishop of Aberdeen and Orkney, to the Rotary Club of Glasgow: "To take simple examples of our ill-framed judgments on this side of the Atlantic: Until I visited Salt Lake City . . . guided only by hearsay, I should have gathered that there were rather dissolute persons there engaged in establishing oriental harems; . . . as a matter of fact, I found the Mormons to be a people of upright, sober and industrious habits, and indeed so virtuous and straight-laced that few members of the Glasgow Rotary club would be eligible to join this sect."



NEWS OF THE CHURCH IN THE WORLD

Reader of the October number of *The Improvement Era*, organ of the Mutual Improvement Association, is Sir Malcolm Campbell, who recently returned from Salt Lake City after establishing the world's land speed record of 301.337 miles per hour (*Star*, September 12) on Utah's salt beds. Elder E. Jay Milne, Mission publicity director, sent him a copy of the magazine, which included a picture of his *Bluebird* engraved in silver and blue. The famous driver acknowledged receipt of the magazine with a personally-signed letter, in which he wrote: "I am very much indebted to you for your kindly thoughts which prompted you to send me a copy of *The Improvement Era*."

Corporal George H. Houston,

member of Edinburgh branch, was honoured with several medals and trophies for marksmanship at the annual presentation programme of the Highlander Battalion, The Royal Scots, Friday, October 25. He won a medal in the Scottish Territorial Army Rifle Championship competition, for Scottish Rifle Association Meeting and Bisley team, for second place in Macpherson Shield rifle shooting competition and for fourth place in the P. J. Blair Lewis Gun Cup competition. He was a member of winning team in the Dudgeon Cup Inter-company Gun match and Grainger Stewart Trophy Inter-company Rifle and Lewis Gun match. He also received Colours for representing the Battalion with distinction in shooting during the year.

HULL DISTRICT CONFERENCE

"THE work and testimony of Joseph Smith challenged the world in the realm of spiritual understanding and safety," declared President Joseph J. Cannon at the evening session of Hull district conference in Hull branch chapel Sunday, October 27. "He taught that the eternal spirit of man lived gloriously with his parent God, whom he resembled as the infant resembles its earthly father," President Cannon continued. "He will live again with that same supreme Being after death, provided the time between birth and death is used to acquire and live the Gospel of Jesus Christ, which plan of salvation Joseph Smith was called of God to represent in His great ministry."

Conducted by District President Joseph Walker, the evening meeting also included talks by Supervising Elder Kenneth F. Cropper, Elder Alma M. Porter and Sister Elizabeth Cornwall, Mission Primary supervisor. Elder J. Sterling Astin sang a solo and the Mission M Men quartette sang. In attendance were 130 persons.

Brother Arthur E. Ransom of the district presidency conducted the afternoon meeting, which included an address by President Cannon and an auxiliary programme. Participants were Brothers Herbert Hall, Leonard Bailey, Gardham Stainton, Thomas J. Mills and Bernard Hall and Sisters Vera Garner, Susie Twidale and Elizabeth Mills. Duets were rendered by Sisters Elizabeth Cornwall and A. Reynolds, Elder Clarence B. Cannon and Sister M. Kingswood and Sister Florence Leadley and Mr. A. S. Leadley. Vocal solos were sung by Miss Ada Simpson, Sister Edna Yull and Sister Elsie Spain, and the Mission M Men quartette gave a number.

District President Joseph Walker, Elders Joseph S. Wood, David C. Thomas, George E. Noble, Clarence B. Cannon, Edwin A. Lyman and Bertram T. Willis and Sister Marion Barrett spoke during the morning meeting, conducted by Brother Walter Yull of the district presidency. It was preceded by a testimony meeting. A concert and social were held Saturday evening.

OF CURRENT INTEREST

Armistice—Hats will be removed and heads will bow in virtually every land and clime on the earth Monday, November 11, as nations commemorate the seventeenth anniversary of the signing of the armistice which terminated the Great World war. Appropriate ceremonies will be conducted throughout Great Britain. In London fitting services will be held at the Cenotaph. Establishment of peace on earth and goodwill toward man will be the keynote. Meanwhile war clouds overhanging Ethiopia remain unsettled. To date most of the invading Italians' opposition has come from the rugged passes and fevers of primitive Abyssinia. Emperor Haile Selassie of Ethiopia has announced that he will not talk peace terms until Italian troops withdraw. At League of Nations' Geneva, France con-

tinues her effort to retain the warm friendship of both Italy, who asks for a free hand in Africa, and Britain, who has pressed for support of the League Covenant and sanctions.

Beer—Official figures show that Britain has drunk so far this year nearly 150,000,000 more pints of beer than it did last year. The total consumption is more than 380,000,000 gallons—18,000,000 more gallons than last year.

Energy—In a recent address at Bible House in London, the Bishop of London declared: "Abstinence has a marked effect on health. I do two rounds of golf at 77, and I am sure I couldn't do anything like that were it not for the fact that I do not drink or smoke, or eat too much." Half the motor accidents are due to alcoholism, he opined. (*Daily Express*, October 22.)

FROM THE MISSION FIELD

Doings in the Districts: Bristol—President Joseph F. Merrill spoke at Plymouth Corn Exchange hall before an audience of 102 persons, 92 of them non-members, Sunday, October 27. President Merrill showed how the testimonies of the witnesses to the Book of Mormon provided irrefutable proof of its authenticity. Supervising Elder Gordon K. Ashley, who conducted the services, also spoke and Mr. H. Barnfield provided a musical selection. Two copies of the Book of Mormon were sold, one loaned, and 88 pamphlets distributed at the literature tables in the hall. Local newspapers published 26 column inches of favourable reports on President Merrill's visit.

Manchester—Oldham branch Relief Society conference was held in the branch hall Sunday, October 20. Sisters Elizabeth Pearce, Sarah Kershaw and Florence Allsop, district supervisor, Elder L. W. Thomas and Brother G. Dale spoke on the theme, "The Way To Perfection," and the Singing Mothers rendered numbers.

Leeds—"A Modern Prophet" was the theme of Leeds branch conference in the branch hall Sunday, October 27. Speakers in the morning were Branch President Samuel Mitchell, Brother Frank Holroyd, district Sunday School supervisor; Brother Douglas A. Camm of the branch superintendency, Elder Irvin M. Skouson and Sister Doreen Camm. Two dialogues prepared by Sister Ivy Mence were given by

Sisters Florence Butterfield, Nellie Butterfield, Annie Wigglesworth and Ivy Mence. A vocal duet was rendered by Sisters Nellie Butterfield and Annie Wigglesworth. In the evening District President George W. Laycock, his counsellors, Brothers Herbert Walker and Irvin Watkins, and supervising Elder John L. Van Orman spoke, and a duet was sung by Sisters Butterfield and Wigglesworth. Brother Gordon F. Kendall

was ordained to the office of a teacher by Brother Walker, and Brother Douglas A. Camm was ordained to the office of a priest by Elder John L. Van Orman.

Approximately 80 persons danced to the strains of the "Commanders" band at Leeds district Hallowe'en ball at Westgate hall, Bradford, Saturday, October 20. The hall was decorated

with orange and brown streamers, punctuated with black figures of bats and witches. Elder Spencer J. Klomp planned the affair and Brother T. I. Watkins was master of ceremonies. Proceeds were used to purchase equipment for the M Men badminton club.

London—Surrounded by gay decorations in Gold and Green, 70 London saints and friends enjoyed a district M.I.A. dance in Argyle hall Saturday, October 26. District President Andre K. Anastasiou was in charge of arrangements and Elder Horace L. Hulme was master of ceremonies. Refreshments were provided by Sister Alice Blainey,

Preaching in Song

"THE Latter-day Saint Harmony Four" (Elders Eugene T. Pingree, Douglas N. Anderson, Joseph H. Stout and Stanley H. Heal) provided music at the annual harvest banquet of Coventry Conservative association Thursday, October 24. Directed by Sister Muriel Hunter of Birmingham district, the quartette sang four numbers before the 250 people gathered.

They were introduced by City Councillor William H. Malcolm, chairman, who learned of Mormonism through Brother George E. Hunter of Birmingham district presidency.

Relief Society supervisor; Sister Mildred Poole, Primary supervisor, and Sister Alice L. Watts, Y. W. M. I. A. supervisor. Southwest London M Men band furnished the music.

Letchworth branch was organized Sunday, October 20 under the direction of District President Andre K. Anastasiou, his first counsellor, Brother A. J. Willmott, and Supervising Elder Richard G. Harston. New officers include Fred E. Simmonds, branch president; Brother Frank N. Armstrong, first counsellor, and Brother Harry Pateman, second counsellor and clerk. Vasanta hall on Gernon walk, Letchworth is the new meeting place.

Irish—Y. M. M. I. A. President

George Mogerley was in charge of a Hallowe'en party at the home of Branch President Hernan Horlacher Tuesday, October 29. Sister Gertrude Horlacher directed games and competitions.

President Joseph F. Merrill and Sister Emily T. Merrill were speakers at a special Dublin branch meeting Monday evening, October 21. They visited in Dublin following Irish district conference in Belfast the previous Sunday.

Sheffield — Doncaster branch commemorated harvest festival with a social in Trafford street meeting hall Wednesday, October 16. Recitations were given, children sang songs and games were played. Proceeds went to the Sunday School Christmas party fund.

DEATHS

GARDINER—Born in Merthyr-Tydfil, South Wales, April 14, 1857, Sister Annie Poole Gardiner, for many years an active Relief Society worker, died at her Salt Lake City home October 1. Funeral services were conducted by Bishop J. E. Kjar in Parley's ward chapel. She is survived by four sons, Alfred N. Gardiner, Cokeville, Wyoming; Eli A., Walter P. and Dan S. Gardiner, all of Salt Lake City, and 11 grand-children.

WHITE—For 43 years a member of the Church, Sister Mary White, 81, of Edinburgh branch passed away suddenly October 17 and was buried in Eastern cemetery October

19. Funeral services were held at the home of her niece, Mrs. Harriet Scott. Elder R. S. Smith delivered the sermon and the grave was dedicated by Brother J. Houston.

CORAH—A faithful member of the Church for 61 years, Brother Joseph Corah, 77, died at Loughborough, Leicestershire, October 14. He was an elder and second counsellor in Loughborough branch presidency. Interment took place at Shepshed cemetery, the services being conducted by Branch President G. W. Winfield. District President Samuel Pears offered the dedicatory prayer.

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